MUTINY

A PAPER OF
ANARCHISTIC IDEAS
& ACTIONS

#42 SEPTEMBER 2009

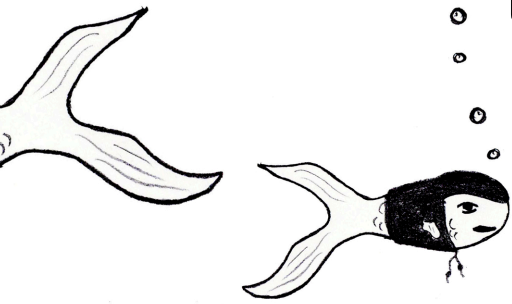
G20 court solidarity

thoughts on the student & climate movement

don't fear prison: an article from inside

melbourne terror raids

plus: crisis conference program!



FREE ZINE

Mutiny is an anarchist collective based in Sydney. We started this zine to explore different avenues of disobedience & resistance, & to encourage people to write about their ideas, actions & experiences.

We meet regularly, please contact us on the address below:
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pic from asaro.revolutionary artist assembly oaxaca

Editors for this month: Exploded Cake, Princess Mob, Mambutu Nizwa, Dumpstered Twin, Max Solidarity, SourDough & Graf Cat

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Brief News

G20 court update

Two people were recently sentenced on charges relating to the G20 protests in Melbourne in 2006.

Sina Brown-Davis received a conviction for affray and was sentenced to 150 hours of community service to be served over 12 months. The charge of criminal damage was 'subsumed' in affray and no additional conviction was recorded.

Sunil Menon was fined $5000 ($2500 for each of two counts of unlawful assembly.) The unlawful assembly charges were all that was left after he was found not guilty of aggravated burglary and criminal damage.

Akin Sari was released on parole in August after spending about 20 months in prison for charges relating to the G20 protests.

The final stage of the lengthy legal process will be Tim Davis-Frank's trial early next year for one count of unlawful assembly. The jury was unable to reach a unanimous verdict on this charge when they rejected all other charges against him at his trial in July.

Greece: political prisoner released

Greek prisoner Theodoros Iliopoulos was freed from prison after a 49 day hunger strike. He had been detained without trial since last December on fabricated molotov-throwing charges. One of the last people held in prison after the December uprisings, his applications for release had previously been rejected on the grounds that he is "dangerous for democracy".

He went on hunger strike on 10 July, demanding his freedom. For more than a month the authorities refused to provide him with proper medical support at a public hospital and instead kept him in the under-funded and under-equipped prison's medical room.

Anarchist comrades in Greece and abroad quickly mobilised in solidarity, and later leftist and communist political parties also made announcements in his support. His determination and the Greek and international solidarity movement in his support won his release.

http://www.occupiedlondon.org

Sydney: bus drivers defy union and take wildcat action

130 bus drivers walked out at the Busways Blacktown depot at 3.30 a.m. on August 25 against the imposition of new timetables that would impose shorter times for routes.

Drivers said that the timetables would be impossible to meet, which would not only inconvenience and anger passengers, and add to Sydney's public transport shambles, but cut short the drivers' break periods. The workers said they would be under enormous pressure to drive over the speed limit.

Angered by the lack of support from the Transport Workers Union (TWU), the drivers conducted their own stoppage, giving no warning to the union or management. The TWU opposed the strike and intervened to end it as quickly as possible, and has worked to isolate the Blacktown depot drivers, from the workers at other depots.

The strike produced furious denunciations in the media and from the Industrial Relations Commission. This betrays considerable nervousness that the drivers' example could encourage other workers to defy the trade unions and take independent action to defend their jobs and conditions.

Like employers across the board, Busways, a large private operator, is utilising the economic crisis, with the backing of the state government, to demand a productivity speed-up on top of years of attacks on conditions. By contrast, the Rowe family, which owns the Busways Group, is thought to be one of the wealthiest in Australia.

Although the Busways management has now agreed to further talks on the proposed timetables, and despite a no-strike order, drivers said they would strike again unless the company dropped its demands.

See longer report at http://libcom.org/news/sydney-bus-drivers-defy-union-take-wildcat-action-27082009

Chile: Mapuche youth killed by police in land occupation

Jaime Mendoza Collío, a 24-year-old

Mapuche activist, was shot by the police while taking part in an occupation of land claimed as indigenous territory August 12 at Angol in the southern Chilean region of Araucanía. His slaying marks the third indigenous activist killed since 1990, when the Mapuche launched a strategy of land occupations aimed at recovering their ancestral territory.

After an unsuccessful attempt to meet with socialist President Michelle Bachelet in Santiago, a group of traditional indigenous leaders or "loncos" launched a new wave of land occupations and protests in Araucanía on July 23.

In addition to the occupations of land, there have been violent incidents in which small groups of hooded activists threw stones at and painted graffiti on a passenger bus and set fire to two trucks. A radical Mapuche group, Coordinadora Arauco Malleco (CAM), claimed responsibility for the incidents.

Earlier this month bombs exploded at two gyms in wealthy suburbs of Santiago, Chile's capital. A group calling itself the Caravanas Iconoclastas por el Libre Albedrio (Iconoclastic Caravan free will) claimed responsibility, releasing a statement saying that the purpose of their action was "to disturb the daily peace of the exploiters."

The group expressed its support for the Mapuche Indians, who are suffering from "the usurpation of lands and the murders of Weichafes (warriors)."

http://www.ww4report.com

Korea: police storm occupied factory

The Ssangyong Motor Company strike and plant occupation in Pyeongtaek, South Korea, ended after 77 days. A thousand workers had seized the small auto plant in May, demanding no layoffs, job security for all employees, and no outsourcing of Ssangyong production to other firms. The occupiers, and workers from other plants supporting outside, had held the plant against repeated quasi-military assaults. The police cut off supplies of water and gas and refused entry to humanitarian medical help. The core occupation of the plant was powered by 50 or 60 rank-and-file groups of 10 workers each, who in turn elected a delegate (chojang) for coordinated action

On August 5 thousands of riot police backed by company thugs stormed the factory and violently broke up the occupation. The following day, the Korean Metal Workers Union (KMWU) and the Korean Confederation of Trade Unions (KCTU) accepted the company's demands for massive job cuts. The government is carrying out a vendetta against workers involved in the occupation, with 64 facing charges for resisting police attacks.

US: soldiers refuse to serve in Afghanistan

Travis Bishop, a sergeant in the United States army, was sentenced to a year in prison for refusing to serve with the army in Afghanistan because of his Christian beliefs. He insists that it would be unethical for him to support an occupation he opposes on both moral and legal grounds and he has filed for conscientious objector (CO) status.

Bishop is the second soldier from Fort Hood in as many weeks to be tried by the military for his stand against an occupation he believes is "illegal." Specialist Victor Agosto was sentenced to 30 days in a county jail for his refusal to deploy to Afghanistan.

In November 2007, the Pentagon revealed that between 2003 and 2007 there had been an 80% increase in overall desertion rates in the Army and Army AWOL rates from 2003 to 2006 were the highest since 1980. Between 2000 and 2006, more than 40,000 troops from all branches of the military deserted, more than half from the Army.

South Africa: Bus drivers strike over racism

250 bus drivers in Cape Town went on strike went on strike against alleged mismanagement and racism on Tuesday August 11. Piet Tame, a striking bus driver, said that a worker who had to appear before a disciplinary hearing for being late had three black witnesses. A manager had apparently said the three witnesses' statements were unacceptable because they were black and often lied.

The bus strike lasted four days despite a

final court order forbidding workers from striking.

Strikers were penalised by the Cape Town Labour Court. The secretary of the SA Transport and Allied Workers' Union told the court that the union did not support the illegal strike and had made efforts to stop it.

Honduras: protesters injured by riot police

On August.19, Amnesty International published a series of photos and testimonies on alleged ill treatment by police and military of protesters in the Honduran capital, Tegucigalpa. The organization warned that beatings and mass arrests are being used as a way of punishing people for voicing their opposition to the June ousting of President Manuel Zelaya.

Amnesty International said the human rights situation outside of Tegucigalpa is believed to be equally or even more serious. The checkpoints along the primary roads in Honduras are currently manned by military and police who often delay or refuse entry to human rights organizations to areas where human rights violations are reportedly occurring.

Seeing Through Empire's New Clothes:

A conference to discuss strategies for anticapitalist struggle around the economic crisis

crisisconference2009@gmail.com - www.crisisconference2009.com

Saturday 12th & Sunday 13th September: 10am - 6pm

Redfern Community Centre 29-53 Hugo St Redfern.

Across the road from Redfern Station.

Saturday 12th			
10am	Welcome to Country. Introductions. Housekeeping.		
11am - 12.30	How We Create Capitalist Crisis	Austerity, the 'New Green Economy' and Climate Change	Struggles for Country
Lunch			
1.30 - 3pm	Outworker Organising	Sharehood Alternative Economies	Peak Debt
3.30 - 5pm	Labour Governments		Union Delegates Network
Sunday 13th			
10.30 - 12	Unemployed Workers	Critique of Social Democracy Economics	Sexworker Organising
Lunch			
1 - 2.30pm	Economies of Racism, Queer Households and the Crisis	Unions, Ecology + Socialism	
3 - 4pm	All-in Strategy Session		
5pm	Evaluation/Closing		

Thoughts on the student & climate movements

from libertario en lucha...

I have been involved with the Australian Student Environment Network (ASEN) and the West Australian Student Environment Network (WASEN) for a bit more than a year now. Before that I was doing social justice and anarchist activism in Bogotá, Colombia, where I'm originally from.

During the time I have been involved with ASEN and WASEN, I have come to realise how the student activist movement and climate action movement in general are so ineffective and have so many problems that it is impossible to achieve the goals they are trying to achieve.

I'm going to list the problems I find within the "movement" and write my thoughts on them.

"White knight movement"

I define the climate action movement and the student activist movement as the "white knight movement" mainly because it is composed by a majority of white and middle class "activists". This movement see itself as the movement that will save the world against the dark forces (i.e. climate change). This white and middle class domination[1] of the movement makes it really hard for those of us who aren't white or middle class to feel safe[2]. Those who are white or middle class have a lot trouble identifying oppression within the movement and the majority (of white and middle class people) think that because they are "activists" they don't have to deal with their own oppressive behaviours[3]. I have experienced racism and white supremacy[4] within the movement and I am really upset of the lack of individual and collective work to overcome privileges.

The circle

We close ourselves in circles of "activists" and forget about what is happening outside our circle. This creates lack of community building. We only hang out with our "activist" friends instead of trying to build relationships with outside people and especially people oppressed by a system of privilege (non-whites, poor, homeless, etc).

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1 - I only use the terms white and middle class because in my experience there is an equal distribution of genders and it is not male dominated. But I'm not denying the existence of power imbalances based on gender.

2 - Non-male genders included too

3 - Male activists included

4 - "White supremacy is more than just a set of ideas or prejudices. It is national oppression. Yet to most white people, the term conjures up images of the Nazis or Ku Klux Klan rather than the system of white skin privileges that really undergrids the Capitalist system" Defeat white supremacy! *Anarchism and the black revolution*, Lorenzo Kamboa - http://lemming.mahost.org/abr/abr1.htm

Policy change not communal power

When I talk to most "activists" it seems that the majority believe in community power and in the dissolution of the government. Most tell me that their actions (locking on to power stations) are building community power (WTF?). The reality to me is that the climate movement is all about policy change and not about community power. All tactics used within the "movement" are some kind of lobbying (be direct lobbying such as letter writing or dramatic lobbying such as locking on to something). When I talk to "activists" it seem that they really believe that locking on to a conveyor belt in a power station is a form of direct action and that it is not asking anything from the government but showing "the power of our community". This is a lie we tell ourselves. Locking on to something is a tactic used by "activists" to ask the government for some kind of policy change. Most of the actions I've been have some kind of banner saying "take action on climate change" this is of course, asking the government to do it.

Lack of alliance building

The "movement" has failed on building alliances with other "movements" and peoples. Climate change is something that affects us all, and for this reason we should be building solidarity with other "movements". We don't support many other causes, and instead we try to find the problems of those other causes. Now more than ever we should be in solidarity with workers, indigenous, community action groups and a whole more of causes.

Ineffective tactics

Climate change is a really fucking scary thing. And the "movement" that tries to stop it, has failed on which tactics to use for stopping it. For many years the main tactics used by this "movement" are Non Violent Direct Action (NVDA), rallies, letter writing, etc. These tactics have not worked in the last few years and they probable won't work in the coming years either. Sticking to the same tactics can be a problem and it is even worse when the alternative tactics are being criticised by the "movement" itself. If this "movement" accepted diversity of tactics towards its goals it could be more effective.

I hope this is something the movement can reflect on and that it is taken seriously.

On court and solidarity. by the mutiny collective.

The legal process from all the G20 arrests isn't over yet: it looks like the last charge of unlawful assembly that the jury couldn't agree on won't be tried until next year. Nevertheless, we've been able to draw a sigh of relief. With not guilty verdicts on the most significant charges, we don't have to worry about more friends and comrades going to jail this time. It's important, however, not to let these good verdicts make us complacent or lead us to ignore how significant – and how traumatic – these G20 cases have been. As revolutionaries we don't have any faith in the legal system to bring 'justice'; the fact that our friends were found not guilty on many charges this time doesn't mean that we'll be safe next time. While the verdicts were a huge relief, they also obscure the degree to which the entire legal process – from arrests, through drawn out hearings and years of waiting, to the weeks of trials – consists of various forms of punishment.

I went from Sydney to Melbourne for the first week of Sina's trial. It was strange and disconcerting for me to run into acquaintances from the general activist left milieu who didn't know that the trial was even happening. It made me feel like I was kind of crazy – maybe this thing that had taken over so much of my life (partly without my choice but also because I'd chosen G20 solidarity work as politically important) wasn't that important to anyone else.

Part of the problem was that the process had simply been dragged on for so long. From dramatic and difficult beginnings, we'd had years of court appearances, bail hearings, mentions, sentencings and appeals. The time scale makes it easy for those not closely involved in events to lose track.

But the fact remains that solidarity is a long-term process.

The Melbourne G20 actions occurred in November 2006. It took a long time to pass for the resolution of a couple of actions to come to a close. Certainly this is not the longest political case by any measure, nor should it come as a surprise that the state has an interest at times in keeping people locked into the routines and banal rhythms of the legal system. So, the question of what we as people and friends and comrades of people who have, and undoubtedly will again face this situation, can learn from this experience has to take a form that is relevant to our practice and lives. One of the clear problems that came out of this most recent experience, from our perspective, can be thought of as perhaps the timeline of an action: where does commitment to an action begin and end?

Before taking part in the days of G20 actions, probably there was little consideration of what the aftermath might be like. Certainly, many people were taken by surprise on the Saturday, with no one really thinking anything like what happened was possible. In this sense, we were confronted as much by surprise as the state was. What the impact of this surprise ended up looking like became a problem of solidarity with the arrestees. For many, commitment to that action could

end the day after or at least not long after the events actually finished. For others this took longer. Others had no choice. But, clearly, with the material need for forms of solidarity to have continued until it's all finished in the courts – not to mention the question of supporting people in and after jail - the question of the where, when, form and longevity of solidarity is a very real one.

Dealing with the aftermath is as much a part of the action, and as much a part of the movement as the more exciting elements of what we do. Solidarity work can be boring work, and may not always have the explicitly political front that some would prefer, but neglecting the question of solidarity is a real problem within the movements. Some have criticised the notion or emphasis upon fundraising over politics as it played out in the G20 solidarity. This question raises a number of discussions about what the relationship between a political and legal campaign looks like and what the role of arrestees in a political campaign should or could be.

The arrestee becomes an object in the schema of political movements and maneuvering as soon as one takes the position that solidarity, and political solidarity, can only be expressed through an explicitly political campaign. Bundled up in all of the arguments about political campaigns are numerous assumptions about 'real politics' that need to be unpacked at some other time. Suffice to say for now: the state's targeting of individuals, and of us collectively through individuals, becomes a lived experience, material and subjective for the arrestees. Our response to this reality is in the most profound and direct sense, a reflection of how we think the practice of radical politics and change happens. This necessarily implies the reality that solidarity takes numerous forms, which fulfill different needs.

Solidarity in itself is an important campaign – regardless of the form it takes. It should never be thought of as something other to the movement. We can't think that there is something more important to be doing elsewhere at the expense of engaging with the reality of an existing trial. This doesn't mean that we can or should drop everything else that we are doing as soon as someone gets arrested, but it does mean that solidarity needs to be given more time and political importance in its own right, than it appears to have in Australia at present. We can't think of change, and self-reproducing movements if we think only of the next big action, event or campaign, whilst neglecting the reality that the state tries to fuck us up, and that this at times takes the form of charges, trials, and prison. That is, we have to defend ourselves not just at the barricades, or the lock-on site, or the picket, but in between these moments and spaces.

Stress on arrestees during a long court process and questions of what it means to provide support and solidarity all reach their peak in the very limiting physical space of the court complex and courtroom itself. Turning up in court day after day for two and a half weeks for the aggravated burglary trial made acute the arcane hierarchies and oppressiveness of the legal system and how the highly formalised language and structure are designed to intimidate, isolate and pressure arrestees into caving in. And of course this trial was only the end of a case that dragged on for more than two years, during which life for the arrestees was punctuated by court appearances and meetings with lawyers.

The presence of people at court to offer support and solidarity at hearings and trials helps somewhat to counter the disempowerment felt by those going through trial. At the basest level it means people who are facing political charges don't feel alone and isolated. It was also

noticeably important during the drawn out aggravated burglary trial, because it gave the arrestees people who aren't lawyers and whom they actually trust, someone to talk to and have a cigarette or coffee with during the frequent recesses and for the three days it took the jury to return a verdict. Having comrades to talk to at these times helped to reduce the stress and anxiety, whether it was to debrief about what was happening with the trial or to talk about something totally different. Also people bringing us lunch at court, and those who gave us out-of-towners places to stay and general hospitality were much appreciated and helped greatly with being able to cope with the overall situation.

The court area is also an intimidating place where making decisions can be difficult and where lawyers exert a lot of influence. Political solidarity here is crucial to give people the option of stepping away from their lawyers when making decisions and being able to confer with comrades. There were certainly times over the course of the G20 case that it seemed arrestees under the stress of the court process and pressure from their lawyers made rash decisions. Having comrades physically there (and of course not just in court, but in the periods between as well) hopefully can help people feel like their lawyers don't have to be their first point of reference when making decisions.

While lawyers have their role and their expertise, they are part of the system that does not understand collectivity and collective responsibility. Their job is to represent their individual client and this can mean that the arguments they make in court can impact on other arrestees. It is important for arrestees to work together and with those offering solidarity in directing their lawyers. The aggravated burglary trial was an example of this occurring fairly well and it was one of the strengths that contributed to the successful verdict.

Acting collectively as best we can in this process means lawyers can't run divisive campaigns. It can help to ensure that the privileges of some in terms of race and class background – which play out so strongly in the legal system – can be extended across differences rather than being used to divide arrestees or benefit only a few. This is important because as much as we might sometimes want to, the courtroom is not a place that allows for the articulation of revolutionary politics. Certainly, in the aggravated burglary case even when elements of a political defence were used, they never extended beyond the niceties of liberal-left pacifism. This can be frustrating but the best we can do is stand together and push their rules as best we can to get a good outcome (although there may be some disagreement here, as some people feel it is still worth taking a strong political line to court).

While the next time people are arrested or face trial will probably be as different from the G20 cases as they were from anything prior, we still hope that we can learn from what we went through. This discussion was begun, in part, at a meeting held in Melbourne during the trial; we need to continue to think through the difficult questions of how to make solidarity meaningful. This article only touches on many of the issues and we hope a lot more is written and distributed in the coming months about this long and draining process.

Melbourne Raids by draztik

Five Melbourne men, from the city's large Somali and Lebanese communities, were arrested and charged under the draconian Howard-era terror laws. The raids brought a fresh wave of anti-Muslim racism in the mass media and inspired a call from Federal Attorney-General Robert McClelland for a new set of even tougher terror laws.

On the morning of 4 August over 400 heavily armed police officers from federal and state agencies raided nineteen properties across Victoria, with cameras from the mass media in tow. *The Australian* was told of the raids by the Australian Federal Police and held back their morning print run to ensure that they could carry the story.

Five arrests came out of this operation. It was alleged that the men were planning to attack army bases, although the initial charges relate to allegations that the men were conspiring to commit an offence. Lawyers for the men say police, government officials and the media have exaggerated the allegations of plans for a suicide attack on Holsworthy barracks.

The five men have been denied bail, and will be held in Melbourne's notorious Barwon Prison until their trial. The infamous case of the "Barwon 13", the first men to be charged and tried under the anti-terror laws, revealed the harsh conditions that those arrested were subjected to. Those men were held in isolation, routinely shackled to the floor and given only limited contact with other prisoners, their families and lawyers. All of this was prior to any conviction. With an irony not lost on the "Barwon 13's" families, those men that were convicted were shifted to a lower-security prison to serve their sentences.

Magistrate Peter Reardon spoke against the conditions in which the men were being held but said he was constrained by the terror laws, and unable to grant release. The laws require "exceptional" circumstances to be proved for bail to be granted. There are no mitigating circumstances to be taken in account.

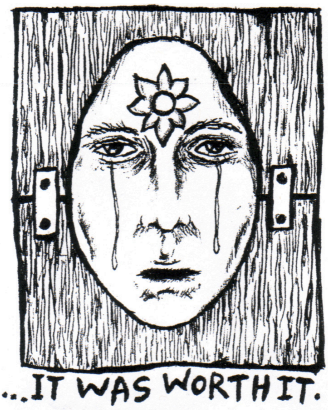
Civil libertarians and activists had hoped that the Rudd government would relax, if not repeal, the anti-terror legislation that was introduced in the wake of the "War on Terror". The laws are vague, difficult to prove and target "thought crime". All of this comes on top of zealous policing of the laws.

If anything, the opposite has been true, with the Rudd government looking to prove that they too are "tough on terror". Rudd and McClelland have been talking up the domestic terror threat in order to justify the government's ongoing commitment to the occupation of Afghanistan.

As long as these laws are in place, individuals, their families and their communities are going to suffer. Anecdotal evidence from the communities targeted suggests several children were present during the raids and were traumatised by heavy-handed policing.

Most disturbingly, particularly in the wake of recent racist attacks on Indian students in Melbourne, Somali and Muslim community groups are already reporting increased harassment.

There has been little in the way of public opposition to the racism so far, although some civil libertarians and lawyers have made public statements against the arrests.



DON'T fear prison. If you CAN do the time...? Then DO Direct Action!

(on his back to the suckerpunch of his childhood files)

"I've written this article for those of you who harbour a compassionate heart and are motivated by empathy, not complacency and not greed, … those of you who care about things that are affecting the lives of people, animals and environments, both locally and globally.

It's certainly not a perfect theory I've put forward in this piece-but it's just food for thought."

Jimmy Best
from prison

I'm writing this because I want to tell you that I don't think that the threat of prison needs to be perceived as a deterrent against direct action. There will be those of you who will think that this theory I'm putting forward is 'crazy' and will therefore dismiss it instantly. As for everybody else … please hang in there and just give it a little thought.

I won't go into the arguments for and against the effectiveness of direct action in this article … However, it is probably suffice to say that I believe that large amounts of anarchists (and the like) should commit acts of direct action, in the hope of activating change. I believe that an increased frequency of direct action could undermine the punitive justice system that has power over so many people's minds. It is of course likely that any increase in direct action will result in an increase in prison sentences being handed out to those who participate in it. But I can't help but think that the more anarchists that are entering prison, … the easier it will be for other like minded people to engage in direct action, because, 'perhaps' they could find some comfort in the knowledge that they will have some peers on the inside.

Punitive power is maintained within the minds of the fearful and when people are no longer afraid, such power is reduced. We dissolve that power by refusing to give into fears and by doing so, we inspire others to do the same. Of course being locked up in prison is not what anybody wants for themselves. But if it means that changes could be accelerated, then I think it may be worth sacrificing a little time out of our lives for what we believe in. You may not get as much shopping done and you may be upset to open your eyes and see how quickly all of your goodly plastic society has turned its back on you, … but at least then you'll know who your real friends are.

Within prison I've observed and learnt many things about myself and others and the way power operates. During my time in prison, it has been my observation that there are very few anarchists within Australian prisons at any one time.

The absence of anarcho-activist types of people within Australian prisons could indicate a number of possibilities. Perhaps

this reflects the type of crimes that occur in Australia and therefore the type of mindset that the average inmate (criminal) has. More broadly, it may represent the mindset of the entire Australian population. Or perhaps it could be that people who participate in direct actions in Australia are quite sneaky and don't get caught because of the ignorance of the Australian Police force. Another possibility is that the direct action that occurs in Australia is minimal and of what does occur, very little of it is perceived as being 'serious' enough to warrant prison sentences.

Try to confront your fears; I'm telling you now, that prison is not bad enough, that it should prevent you from being active. If more active minds engage in direct action, the more it is likely that change will occur. If this leads to more anarchists in prison, then the less scary prisons will seem to you and others whom your actions will inspire. If you're surrounded by like minded people it will make your time in prison much easier to serve.

Fear halts the movement of our best intentions. But against this it seems that we are capable of growing comfortable with almost any condition that we are subjected to. This complacency is often what gives strength to oppressive forces, but it can also be effective in countering our fears. Muster the courage, comforted by the knowledge that you will adjust to whatever challenges you may need to face.

The isolation that is commonly felt by inmates within prison, especially the ones with brains, would be reduced if the people within your 'free' community were willing to stand beside you while you were locked up. If people would visit you in prison and write you letters and give you money to buy food … and if people happily allowed you to call them, it wouldn't be so bad. You would be more pleased to do your time if you had the support of your community. You would feel satisfied that you had committed an act of direct action to help the cause that you believe in.

Confront your fears and engage in direct actions against the powers of oppression and ecological corrosion, … and your actions may potentially inspire all manner of changes. Large participation in direct action, undoubtedly leading to a larger population of direct action participants and their associates being locked in prison may be entirely desirable?! Power is contained only within the fear of those whom it targets. So any culture that largely rejects the lures of positions and possessions and is also indifferent to the threat of punitive action … only has their fear of violence remaining. Certainly the threat of state violence is always a real one, but in comparison to the threat of being locked up in prison, I believe it is not of largest concern to most people.

Upon observing the current inmate (criminal) population, you will recognise their indifference to the punitive justice system. Most inmates enter and exit and re-enter prison again and again throughout their whole lives, as

though it were a simple trade-off for whatever activities that they wished to do whilst free.

For inmates who are among their friends in prison, the whole thing is a laugh, a joke. They spend their days getting high or doing unskilled labour … or training their muscles … or playing cards, they have no real responsibilities and no real concerns in life … except where is the next high coming from … and so long as that question has an easy answer … then there is nothing to burden their minds.

Usually when an inmate is released, the question on their mind is, "how can I get what I want?" … (then secondly) … "how do I reduce my risk of getting caught?" … there is no real deterrent perceived within the minds of most inmates, … and while this serves no positive purpose for society … it may indicate something worth taking note of for anarchists.

To counter what you may believe, … due to a culture shift within Australian prisons, nowadays rapes are extremely rare. But assaults do occur, although they are usually drug related or because of stand-overs for cigarettes and racial divisions can be problems too. But largely violence in prison can be avoided by maintaining normal common sense and avoiding obvious antagonists.

Perhaps once you grow tired of entire process of direct action and prison, you could then retire to leave a new generation to continue where you left off. You are older and possibly wiser, but certainly you'll have a story to tell. You'll carry the satisfaction that you've done your part to create change and undermine the fear that fuels the powers of oppression. You can then potter around the garden of a commune somewhere, knowing that you've done your bit.

But I know that this is a big step for a lot people and totally out of the question for everybody else. But we all must take action in whatever ways that we feel that we will be of most value to our cause. People are naturally inclined to pursue various paths; each of us will be most effective if we pursue the methods that most suit our individual nature. But if you are at all inclined to engage in direct action, please do consider it. As for everyone else, it is your responsibility to support those that have the courage to confront their fears. It is important that you give your time and if possible, give your money to help support those who find themselves locked up in prison because they did what they could to help create a better world for all of us who share it.

Review: District 9 - Neill Blomkamp

Well, when I went and saw this film I really was not expecting anything special. I had not heard anything about it other than seeing a few ads on TV. It just didn't seem that interesting to me. Maybe that's why I was so blown away. Don't laugh; I really was. I was taken in. The acting by the main character, I'm not kidding, was the best acting I have seen in a film in years. I was nearly brought to tears at one stage. The dialogue is a bit thin – it just barely does what it needs to do.

OK enough dribbling: the film is a look at apartheid in South Africa. This is examined through a situation where a UFO mysteriously appears above Johannesburg and just sits there. The aliens turn out to be sick, malnourished and neglected and end up living in a slum in Johannesburg. They are abused, exploited and misunderstood. The protagonist is one particular man who works for a private firm contracted to monitor, study and be ambassadors to the aliens: Multi-National United (MNU). Of course the MNU seeks ultimately to simply exploit the aliens and their technology even further with their unrelevant (to the aliens) bureaucratic methods (that makes me think of Centrelink) and a patronising smile with a line of machine guns behind it (that makes me think of a worse version of the conditional freedom that we live in in capitalism everyday).

Without spoilers: the film let's us see the functioning of the people in the bureaucracy from the top levels and through the ranks. We see the horrific and violent effects of the bureaucracy on the aliens and their lives.

So far so good. Unfortunately the film totally breaks down when the action sections begin. It's all so gritty and 'real' feeling (partly due to the documentary style of filming and editing) – but when the bullets start flying – so does the bullshit. Fortunately the film is interesting and engaging and deep enough for more than enough to overcome the bullshit hollywood action crap.

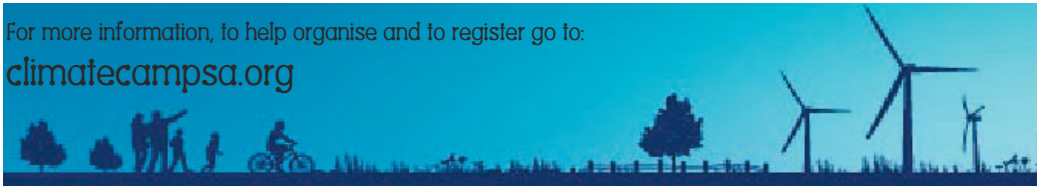
Max Solidarity

CLIMATE CAMP SOUTH AUSTRALIA

From September 24 - 27, South Australians are hosting the state's first climate camp in Port Augusta. On the borders of the Kookatha, Nukunnu, Bungala and Adnyamathanha nations four-days of camping, listening, workshops and direct action will focus on alternatives to coal, nuclear and capitalism.

Port Augusta is the location of SA's only coal fired power station which produces 40% of the states energy supply. We aim to disrupt operations in the region and send a clear message to the public and governments we will not be silent in the face of a global environmental catastrophe.

Climate camp will provide a forum to discuss relationships between federal climate policy and the agendas of the coal and uranium industries, and the barriers preventing real solutions to climate change. We also aim to address the issue of land rights in relation to the uranium industry, particularly in the context of the NT intervention.



In this issue of Mutiny:

– *Jimmy Best* gives us an insight into life and politics inside prison walls.

– A report on the most recent 'anti–terror' raids in Victoria.

– *Libertario en Lucha* interrogates race and class privilege within student environment networks and the campaigns they run.

– 2 and a half weeks in court for the most recent G20 trial led the Mutiny Collective to this analysis of political solidarity and the legal system.

– news from Australia, Greece, Chile, Korea, the USA, South Africa, & Honduras.

– a review of *District 9.*

Upcoming Events in Sydney:

Weekend of September 12-13

Seeing through Empire's new clothes: Extending strategies for anticapitalist struggle against the economic crisis. See inside for more info.

Friday September 18, 6pm

Jura Books - Jura Talks - Left Libertarian Discussions. Our first talk is on 'Anarchism in the 21st Century'. Sid Parissi will give a half hour presentation, and then there will be political discussion for an hour or so. Hope you can join the conversation.

Sunday September 20, 2pm

Black Rose - Black & Re(a)d monthly discussion group. For more information & readings see blackandread.wordpress.com. This month's readings include the (infamous/fashionable) The Coming Insurrection by some French folk calling themselves The Invisible Committee.

Sunday September 20, 5.30pm

Black Rose - Anatomy of hell/Anatomie de l'enfer (2004) A man rescues a woman from a suicide attempt in a gay nightclub. A provocative and disturbing film about men and women and men's hatred and fears of women.

Wednesday September 23

Black Rose - Opening night of Black Rose poster exhibition. Make a poster & submit it – any kind of political art welcome. Posters will be sold on the night to raise money for Black Rose.

Thursday September 24, 7-10.30pm

Jura Books - Juracoustic – acoustic music in the library. Featuring Steno Caves + more TBA. The night is open to whoever turns up.

Sunday September 30

Black Rose - 4pm – the monthly Black Rose meeting, open to all, to discuss sustaining & improving Black Rose as an anarchist library & radical space.
6.30pm, The wild bunch (1969)
An aging group of outlaws look for one last big score in this classic Western set against the background of the Mexican revolution.

Black Rose, 22 Enmore Rd, Newtown – www.blackrosebooks.org

Jura Books, 440 Parramatta Rd, Petersham – www.jura.org.au

Upcoming Events in South Australia:

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South Australians are hosting the state's first climate camp in Port Augusta. On the borders of the Kookatha, Nukunnu, Bungala and Adnyamathanha nations four-days of camping, listening, workshops and direct action will focus on alternatives to coal, nuclear and capitalism. For more information, to help organise and to register go to climatecampsa.org